# DE CIVI

LITATE MORVM PVERI-
lium per DES. ERASMVM RO-
terodamum, Libellis nunc primum
& conditus & æditus.

Roberto VVhitintoni interprete.

A lytell booke of good maners for chyl-
dren/nowe lately compyled and put forth
by Erasmus Roterodam in latyne
tonge/ with interpretacion of the
same in to the vulgare englysshe
tonge/by Robert whytyng-
ton laureate poete.

Cum priuilegio.

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# ERASMVS Roterodamus generoso cum primis & optimi ſpei puero Adolph, principis Veriani filio S.

SI ter maximū illum Paulum non piguit oīa fieri omnibus, quo ꝓdeſſe poſſet omnibus, quāto minus ego grauari debeo tuāde tuuētutis amore ſubinde repueraſcere. Itaq; quē admodū pridē ad Maximiliani fratris tui primam adoleſcentiam memet accommodaui, dum adoleſcentulorum formo linguam: ita nūc me ad tuam attempero puericiam, de puerorum moribus præcepturus: nō qđ tu his ce præſcriptis magnopere egeas, primum ab incunabulis inter aulicos educatus, mox nactus tam inſignem formādæ rudis ætatis artifi:em:

¶ Erasmus Roterodamy ſaluteth a chylde of noble bloode and of ſinguler hope/named Adolph-ſonne vnto the prince of Veerian.

IF that Paule very excellente was nat abaſſhed to be made after al faſſyons to euery perſon/ to the ende he myght ꝓfyte all faſſyons al menne/ howe moche leſſe ought I to be greued to play the chylde agayne in lyke caſe/for loue to helpe youthe. Therfore lyke as late I applyed my ſelfe to the youthe of Maximilyan thy brother (whyles I faſſhyoned the tongue of yonge chyldren) ſo nowe I applye my ſelfe to thy childhode / and ſhall teache the maners of chyldren: Nat by cauſe thou nedeſt theſe ꝓſcriptes and rules/ brought vp at the begynnynge of an enfant amonge courtyers/ after that obtaynyng ſo notable a mayſter to faſſyon youthe rude and ignorante/

ãut qđ omnia quæ præſcribe mus, ad te pertineant, & è principibus, & prĩcipatui na tum ſed ut libẽtius hæc ediſ. cant omnes pueri, & am. pliſſimæ fortunæ, ſummæq; ſpei puero dicata ſint. Nec enim mediocre calcar addet uniuerſæ pub, ſi cõſpexerĩt heroũ liberos à primis ſtatim annis dicari ſtudĩjs, & in eo. dem cũ ipſis ſtadio currere.

Munus aũt formãdi pueri. tiã multis conſtat partibus, quarũ ſicuti prima ita precio pua eſt, ut tenellus animus imbibat pietatis ſeminaria: proxima, ut liberales diſci. plinas & amet, & perdiſ. cat: tertia eſt, ut ad uitæ of. ficia inſtruatur: quarta eſt, ut à primis ſtatim æui rudi. mẽtis ciui'tati morũ aſſueſ. cat. Hanc poſtremã nunc mi. bi proprie ſumpſi. Nã de ſu. perioribus quũ alij cõplures

oz for bycauſe al that I ſhal wyte perteyneth to the/ and that arte come of princes/ and bozne to principalyte/ but foz that ende that all chyldren ſhall moze courag. geouſly lerne this thynges/ bicauſe it is dedycate to the a childe of great poſſeſſyon/ and of lynguler hope. Noy it ſhall nat gyue to all youth a dull ſpurre/ if they ſe no. ble mens ſonnes to be fully gyuen to lernyng fro chyld. hode/ and renne in the ſame raſe with them.

The office of faſſyonynge of chyldhode reſteth in ma. ny partes/ of the which that whiche lyke as it is firſte/ ſo it is chefe: That is/ the tendre wytte ſhall drynke the ſeedes of loue to god and his parentes. Secondely that he ſhall loue and lerne the lyberall ſcyence. Thyrde/ that he ſhall be in. ſtructe to the order of his lyuyng. Fourth that fro the firſt rudyments of youthe he ſhall be accuſtomed to cyui. lite and noriture. This laſte nowe I haue take vpon me as a thing proper/ foz of the other thre bothe many other

tu nos quoq; p multa ſcripſi-
mus. Quanq; aũt externũ il-
lud corporis decorũ ab ani-
mo bene cõpoſito ꝓficiſcitur
tamẽ incuria præceptorũ nõ
nunq; fieri uidemus, ut hãc in
terim gratiã in probis & e-
ruditis hominibus deſydere-
mus. Nec inficior hanc eſſe
clariſſimã Phi'oſophiæ par-
tẽ, ſed ea, ut ſunt hodie mor-
taliũ iudicia, plurimũ cõduc-
cit & ad cõci'iandã beneuo-
lẽtiã, & ad præclaras illas a-
nimi dotes oculis hominũ cõ-
mẽdãdas. Decet aũt ut homo
ſit cõpoſitus aĩo, corpore, ge-
ſtibus ac ueſtitu: ſed ĩ primis
pueros decet oĩs modeſtia,
& in his præcipue nobiles.
Pro nobilibus aũt habẽdi ſũt
oĩs, qui ſtudijs liberalibus
excolũt animum. Pingãt a'ĩ
in clypeis ſuis leones aqui-
las, tauros, & leopardos,
plus habent uere nobi'itatis,

and alſo I haue written me
ny thynges. And al be it this
outwarde honeſty of the bo-
dy cometh of the ſoule well
cõpoſed or ordred/ notwith-
ſtandyng we ſe it chaunſeth
ofte tymes by negligence of
maiſters that we deſyre (as
a thynge that lacketh) this
grace of honeſt behauour in
men of nobylite s lernynge.
For I denye nat this to be
a very notable parte of phi-
loſophy/ but yet that parte
(after the iudgemẽt of men
in this dayes) auayleth grea
ly to allure beneuoiens/ alſo
to repreſent to the eyen of
men theſe laudable gyftes
of the ſoule.
It is ſemely and ſyttynge
that a man be well diſpo-
ned in ſoule/ in body/ in ge-
ſture/ and in apparell: and in
eſpecyall it beſemeth chyl-
dren all maner of tempe-
raunce/ and in eſpecyall in
this behalfe noble mennes
ſonnes. All are to be taken
for noble/ whiche exercyſe
their mynde in the lyberall
ſcience. Lette other men
paynte in their ſhyldes Ly-
ons/ Eegles/ Bulles/ and
Leopardes: yet they haue
more of very nobylyte/

q̄ p̄ insignibus ſuis tot poſ-
ſunt imagine depīgere, quot
pdidicerunt artes liberales.
Vt ergo bene cōpoſitus pueri
aīus undiq; reluceat, relucet
aīt potiſſimū in ultu ſint o-
culi placidi, uereciūdi, cōpo-
ſiti nō torui, qđ eſt truculen-
tiæ nō improbi, qđ eſt impu-
dētiæ: non uagi ac uolubiles,
qđ eſt inſaniæ: nō limi, qđ eſt
ſuſpitionū et inſidiaꝝ molīc-
tium, nec immodice diducti,
quod eſt ſtolidorū, nec ſub-
inde cōuiētibus genis ac pal-
pebris, quod eſt incōſtantiū,
nec ſtupētes qđ eſt attonito-
rū. id in Socrate notatū. nec
nimiū acres, quod eſt iracun-
diæ ſignū. nō immutētes, ac lo-
quaces, quod eſt impudicitiæ
ſignum, ſed aīm ſedatū ac re-
uerenter amicum præ ſe fe-
rentes. Nec enim temere di-
ctū eſt à priſcis ſapientibus,
animi ſedem eſſe in oculis.

whiche for their badge may
paynte ſo many ymages/ as
they haue lerned ſure the ly-
berall ſcyēce. Than that the
mynde of a chylde well bur-
nyſſhed may vpon all ſydes
euydent apere/ for it ape-
reth moſte clere in the vy-
ſage or countenaunce.

¶ Of the eyen.

Let the eyen be ſtable/ ho-
neſt/ well ſet/ nat frownyng/
which is ſyne of crueltie/ nat
wāton/ which is token of ma
lapertneſſe/ nat wandring &
rollynge/ whiche is ſyne of
madneſſe/ nat twynkynge and
ſpyeng/ whiche is token of
ſuſpection and compaſſynge
diſceyte/ nor hāgyng downe
whiche is ſyne of folly: nor
afterwarde twynklyng with
the browes/ whiche is ſygne
of vnſtablieneſſe/ nor maſing
as a mā aſtonyed (and that
was noted in Socrates) nor
to charpe/ a ſyne of maiyce/
nat makyng ſynes and pro-
fers nor bely wanton/ a to-
ken of yuell chaſtyte: but re-
preſentyng a mynde well en
ſtabled/ & ampable with ho-
neſty. For it is nat ſaid with
out cauſe of antyke ſage
mē/ that the eye is the ſeate
and place of the ſoule.

Picturæ quidē ueteres nobis loquūtur, olim singularis cuiusdā modestiæ fuisse, semiclusis oculis obtueri, quēadmodū apud Hispanos quosdā, semipetos intueri blandū haberi uidetur & amicū. Itidem ex picturis discimus, olim contractis strictisq; labijs esse, probitatis fuisse argumentū. Sed quod suapte natura decorū est apud omnes decorū habebitur. Quādoquidē in his quoq; decet interdum nos fieri polypos, & ad regionis morē nosmet attemperare. Iam sūt quidā oculorum habitus, quos alijs alios addit natura, q non cadunt sub nostras præceptiones, nisi quod incompositi gestus nō raro uiciant, non solū oculorū uerū etiam totius corporis habitū ac formā. Contra cōpositi, quod natura decorum est, reddunt decentius,

The antyke pyctures sheweth to vs that in olde tyme men were of synguler demure countenaunce/ and loked with eyen halfe closed/ lyke as in Spayne certayne loke as they were poze blynde/ as it semeth to be take as a fayze & ampable countenaūce. Lykewyse we lerne of pictures/ i olde tyme they were narrowe and strayte mouthed/ a sygne of vertue: But that thynge that of his awne nature is semely/ it is taken with all men comly. All be it becometh vs sometyme to be lyke the loyster/ and to applye our selfe to the maner of the regyon we be in.

Nowe there be certayne countenaunces of the eyen whom nature gyueth of this fassyon to one and that to an other/ whiche chaunseth nat be vnder my pzeceptes: saue that gestures out of ozder do blemysshe nat onely the behauoure and sauoure of the eyen/ but also of all the body. And vpon the contrarye parte gestures maneryly maketh that whiche of nature is semely to be mozе comly:

quod uiciosum est, si nō tollūt, certe tegunt minuūtq. Indecorū est clauso oculorū altero quenquā obtueri. Quid enī hoc aliud est, quam seipsū eluscare? Eū gestū thynnis ac fabris relinquamus.

Sint exporrecta supercilia, non adducta, quod est toruitatis: non sublata in altū, quod est arrogantiæ: non in oculos depressa quod est male cogitantium.

From ſtē hilaris & explanata, mētem sibi bene conscia, & ingeniū liberale præ se ferens, non in rugas contracta, quod est semj, nō mobilis, quod est crinaciorū: nō torua, quod est tauroriū.

A naribus absit mucoris purulentiq, quod est sordidorū. Id uitiū Socrati philosopho datum est probro. Pileo aut ueste emungi rusticanum, brachio cubitduc, and that whiche is of ne̅ce̅ſſyte̅ to be̅ put to/ yf ſo be it take it nat awaye/ yet it hydeth it and dothe dymynyſſhe it. It is vnſyttynge to loke vpon a mā and wynke with the one eye: For what eis is it but to make blynde hym ſelfe? Lette leaue that geſture to the fyſſhes called Thynnes and craftſmen.

Let the browes be ſet vp/ and nat bente/ whiche is token of cruelte/ nat ſet vp to hye/ whiche is ſyne of arrogance and proude hert/ nas hāgyng in to his eyen/ which is ſyne of yuel ymagynacio̅.

A forhed mery & playne/ ſignifyeth a mynde of clene conſcience and a gentyll nature: let it nat be knytte in wrincles as in an olde perſone/ nat moupnge vp and downe like an hedge hogge/ nor croked or wrythen lyke a bull.

Let nat the noſe thryſſles be full of ſnyuell lyke a ſluttyſſhe perſone: That vyce was noted in Socrates as a reproche.

To dyſe or ſnytte thy noſe with thy cappe or thy cote is all of the carte/ vpon thy ſleue or thyne elbowe/

ſalſamentoriorum, nec mul-
to ciuilius id manu fieri, ſi
mox pituitam ueſtis illinias.

Strophiolis excipere na-
rium recremẽta decorũ, idq;
pauliſper auerſo corpore, ſi
qui adſint honoratiores.

Si quid in ſolum deiectum
eſt emũcto duobus digitis na
ſo, mox pede proterẽdũ eſt.
Indecorum eſt ſubinde cum
ſonitu ſpirare naribus, bilis
id indicium eſt.

Turpius etiam ducere run-
chos, quod eſt furioſorum,
ſi modo ſtat uſu.
Nam ſpiritoſis qui laborant
orthopnœa, dãda eſt uenia.
Ridiculum naribus uocem e-
mittere, nam id corniciũ eſt
& elephantorum Criſpare
naſum, irriſorũ eſt & ſan-
nionum. Si alijs preſenti-
bus incidat ſternutatio, ci-
uile eſt corpus auertere.
Mox ubi ſe remiſerit ĩpetus,

is propertie of ſyllye boyes.
Moꝛ it is nat moche mooꝛe
maner to dꝛie with thy bare
hande / if ſo be afterwarde
thou daube it on thy clo-
thes.

It is good maner to dꝛie
the ſpithe of the noſe with
thy handkercher / and that
with thy heed ſomwhat tour
ned a ſyde / if mooꝛe honeſt
perſones be preſent.
If any ſnyt fal on the groũd
after thou haſt ſnytte thy
noſe with two fyngers / by
and by treade it out vnder
thy fete. It is alſo agaynſte
maner to ſnuffe with thy no-
ſe / it is a ſyne of malyce: It
is mooꝛe leude to ſhurte with
thy noſe / and a ſyne of furye
if it be vſuall. As foꝛ ſuche
as be ſhoꝛte bꝛeathed / that
be ſycke of tyſyke muſſe be
holde excuſed. It is a re-
pꝛoche to ſpeake in the noſe /
foꝛ it is the pꝛopertie of cro-
wes and elephantes.
To wꝛie the noſe is the pꝛo-
pertie of ſcoffers and natu-
rall fooles.

If ſneſynge chaunge other
beynge pꝛeſent / it is good
maner to turne a ſyde: after
whã the paſſyon doth ceaſe /

ſignareos crucis imagine, de
in ſublato pileo reſalutatis q̃
uel ſalutarīt uel ſalutare de
buerāt: nā ſternutatio quē ad
modū oſcitatio ſēſum auriū
prorſus aufert, precari uenī-
am, aut agere gratias. Alte-
rū in ſternutamēto ſalutare re-
ligioſū, & ſi plures adſint
natu maiores, qui ſalutēt ui-
rū aut fœminā honorabilem,
pueri eſt aperire caput. Por-
ro uocis tinnitū ſtudio intē-
dere, aut data opa ſternuta-
mentū iterare, nimirū ad ui-
riū oſtentationē magnū eſt.
Reprimere ſonitū quē natu-
ra fert, i eptorū eſt, qui plus
tribuunt ciuilitati q̃ ſaluti.

Malas tingat natiuus &
ingenuus pudor, non fucatus
aut aſcitius color. Quanq̃ is
quoq; ſit temperandus eſt, ut
nec uertatur in improbitatē,
nec adducat ſtuporem, &
quartū, ut habet prouerbiū,

to bleſſe thy mouth with the
ſygne of the croſſe/ after to
take of thy cappe & thanke
the (or deſyre pardone) that
ſayd or were aboute to ſaye
chriſt helpe: for ſneſynge as
gapynge is wont to take a
waye the ſence of herynge.

It is goodly to ſaye chriſte
helpe to an other man that
ſneſeth: And it is a chyldes
parte to do of his cappe/ if
dyuers that be elder be pre-
ſent that ſaye chriſtehelpe to
man or woman. And tynally
to make a ſhyrle noyſe or a
ſhrike purpoſely in ſneſyng/
or to iterate ſneſyng of pur-
poſe/ to the eſtētacion of his
ſtrength is leudeneſſe.

To ſtop the ſneſyng that na
ture moueth is folly of ſuche
that preferreth maner be-
fore heith.

¶ The couloure.

Let naturall coloure (and
nat counterfet) ornate the
cheres: all be it let naturall
coloure be ſo meſured or or-
dred/ that it be nat altered
to ſhamfaſtneſſe/ nor make
a chylde ſo aſtonyed to bring
hi to the degre (as it is ſayd)

*Insaniæ gradū. Quibusdam enim hic affectus tā impotēs nisitus est, ut reddat delirāti similimū. Tēperatur hoc malū, si puer inter maiores assuescat uiuere, & comœdijs agendis exerceatur. Inflare buccas fastus indiciū est, easdē demittere, est animum despondentis: alterū est Thrasonis, alterū Iude ꝑditoris.*

*Os nec prematur, quod est mētuētis alterius halitū haurire, nec hiet, quod est morionum, sed leniter osculātibus se mutuo labris cōiunctū sit. Minus etiam decorū est subinde porrectis labijs ueluti poppysmū facere, quanq̄ id magnatibus ad ultis per mediam turbā incedentibus condonandū est, illos enim decent omnia, nos puerū formamus Si fors urgeat oscitatio, nec datur auerti, aut cedere, stropho, uolue tegatur os,*

as it were of a mā that were mad. To some children this passion feble is so impressed that it maketh a chylde lyke to a dastarde. This leude maner is sone corrected/ if a chylde be accustomed to lyue amōge his elders/ & be exercysed to playe comedies or interludes. To puffe vp or swell in the chekes/ is token of a proude herte & folle. To smyle is token of a man that sheweth true mynde: the one is Thrasos gre/ the other is Judas the traytours parte.

Lette nat thy mouthe be stopped/ that is syne of hym that feareth to take the breethe of a nother: nor let it nat gape/ that is token of ydiot fooles/ but closed the lyppes softe touchynge togyther. It is no good maner to set out the lyppes and make a boo or baa/ although great mēnes sonnes (goynge there a multytude) vse it: they shal be pardoned/ as men in whō what so euer they do is taken as manerly/ but I enforme children. If the chaffe gaping/ & thou can nat turne awaye or go away/ close thy mouth with thy hādkerchife or the palme of thy hande/

mox imagine crucis obſigne-
tur. Omnibus dictis aut fa-
ctis arridere, ſtultorum eſt:
nullis arridere, ſtupidorum.
Obſcœne dictis aut factis ar
ridere, nequitia eſt. Cachin-
nus, & immodicus ille totum
corpus quatiens riſus, quem
ob id Græci σαλαξοῖον, id
eſt, concuſſorem appellant,
nulli decorus eſt ætati, nedū
pueritiæ. Dedecet autē quod
quidā ridētes binnicū ædūt.
Indecorus & ille qui oris ri-
ctum late diducit corrugatis
buccis ac mutatis dētibus qui
canimus eſt, & Sardonius di
citur. Sic autē ultus hilari-
tatē exprimat, ut nec oris ha
bitū dehoneſtet, nec animum
diſſolutum arguat. Stulto-
rum illæ uoces ſunt, riſu diſ-
fluo, riſu diſſilio, riſu emo-
rior, & ſi qua res adeo ri-
dicula inciderit, ut uolenti-
bus eiuſmodi riſū exprimat,

after croſſe thy mouthe.
¶ To alowe euery mānes wor
des or dedes is the ꝓpertie
of fooles: to applie to no mā
is ꝓpertie of a baſtarde.
¶ To ſhewe mery conſtenaūce
to ſylthy wordes or dedes/
is ſygne of leudneſſe. Gin-
nyng s laughyng out of me-
ſure/wher with all the body
dothe ſhake/ whiche paſſyon
the grekes call riſus ſyncru-
ſius/ that is a ſhake/ is nat
ſemynge to any age/nor yet
in a childe. It is vnſyttynge
that ſome laughynge neye
lyke an horſe. He is vnma-
nerde and rude that laugh-
eth with wyde mouthe and
wythen chekes / ſhewynge
his tethe lyke a dogge that
gnarreth: and it is called
the laughynge of Hardinis
(an herbe/whiche eaten ma-
keth a mā to dye laughyng)
Let the conſtenaūce ſo ſhewe
myrthe that it do nat diſſy-
gure the mouthe/ nor bring
reproche of a lyght mynde.
Theſe be the ſayenges of
fooles/ I braſt for laughter/
I leape for laughter/ I dye
for laughynge/ or any ſuche
other fol:ſhe cuſtome chaūce/
ſo that he be nat wyllynge
to ſhewe ſuche laughynges/

mappa manibꝰ tegenda facies. Solum aut nullam eiusdemꝫ ob causam ridere, uel stultitiæ tribuitur, uel insaniæ. Si quid tamen eiusmodi fuerit obortũ, ciuilitatis erit alijs aperire risus causã: aut si nõ putes proferendã, cõmentitiũ aliquid adferre, ne quis derideri suspicetur. Superioribus dentibus labrũ inferius premere, inurbanum est, hic enim est minantis gestus: quẽ admodũ & inferioribus mordere superius. Quin & labrorũ oras lingua circũuoluta subinde lambere, ineptũ. Porrectioribus esse labris, & uelut ad osculũ compositis, olim apud Germanos fuisse blandum indicant illorum picturæ. Porrecta lingua deridere quenquam, scurrilæ est. Auersus expuito, ne quem conspuas, aspergas ue.

he muste couer his face eyther with a napkyn or his hande. To laugh onely without euydent cause/ is sygne of folly or madnesse. And if so be suche thyng chaunce/ it is maner to open the cause to other/ or if ye thynke it nat mete to be shewed/ to bring some counterfet excuse leest that any man suspecte hym selfe to be mocked.

To byte with the tethe the nether lyppe is nat maner/ but syne of malyce: lyke wyse to the vpper lyppe.

Also to lycke the nether ple of thy lyppes with thy tõge is folly.

To set out the lyppes and toyned/ as to kysse/ in olde tyme with the almayns was iudged gentylnesse/ as their pictures sheweth.

To bleare out the tonge and mocke any manne/ is a poynt of a knaues scoffyng.

Tourne thy face whan thou spyttest/ so that thou spyt vpon no man/ or spatteil any man.

Si quid purulentius in terrā reiectū erit, pede, ut dicit proteratur, ne cui nauseam moueat. Id si non licet, linteolo sputū excipito. Resorbere saliuam, inurbanū est: quemadmodū quosdā uidemus non ex necessitate, sed ex usu ad tertiū quodq; uerbum expuere. Quidam indecore sub tussiunt identidem inter loquēdum, idq; non ex necessitate, sed ex more: is gestus est mētientiū, & interdicendū quid dicāt cōminiscētiū. Alij mimus etiā decore ad tertiū quodq; uerbū eructant, quæ res si à teneris annis abierit in cōsuetudinē, hæret etiā in gradiorē ætatem. Idē sctiēdū de screatu, qbus noibus à seruo notatur Terentianus Clitipho. Si tussis urgeat, caue ne cui in os tussias, & absit ineptia clarius iussiēdi, quā natura postulet.

If any spotte of fleame fall vpon the grounde / put it out with thy foote / as I haue sayde / leest it prouoke any man to disdayne: If that maye nat be / wype it with a clothe. To suppe agayne or suppe in the spytteth is rudenesse / lyke as we se some at euery thyrde worde vse to spytte. Some pegh and coughe lyke wyse betwene their wordes / and nat of necessyte / but of custome: this is the maner of lyers / and of suche as forge a lye as they speke.

Some in lyke maner at euery thyrde worde belke / whiche thyng if in youth growe to a custome / in olde age it woll remayne. The same is noted of spyttyng / with the notes wherof the seruaunt is checked in Terence. The wordes of Clytipho. If thou cough moue the.

Beware that thou coughe nat in no mannes face: and put awaye that leude maner of coughynge thyrle / with hemmynge more than nature moueth.

Vomituris ſecede: nam vomere turpe non eſt, ſed ingluuie vomitū accerſiſſe, deforme eſt. Dentiū mūdicies cuuanda eſt, uerū eos puluiſculo candidare, puellarum eſt, ſale aut alumine defricare, gingiuæ perniciosū, idem lotio facere Iberorum eſt. Si quid inheſit dētibus, non cultello, non unguibus, canū felluuue more, non mātili eximendū eſt, ſed uel lētiſci cuſpide, uel penna, uel oſſiculis è gallorū aut gallinarū tibijs petractis.

Os mane pura aqua pluere, & urbanum eſt, & ſalubre: ſubinde id facere, ineptū. De linguæ uſu, ſuo dicemus loco.

Ruſticanū eſt impexo eſſe capite, adſit mundicies, non nitor puellaris. Abſint ſordes lendium, & uermiculorum. Subinde ſcabere caput apud alios, parum decet:

Go a ſyde whan thou muſte dompte/ for it is no rebuke to dompte / but to dompte of ſuperfluite is ſhamefull. Let the tethe be kept clene/ but to clenſe them with pouder is the maner of maydēs to rubbe them with ſalte or alume is puell for the gommes: the ſame maner is vſed in Spayne with vyne. If any thyng ſtycke in the teth it may nat be take out with thy knyfe nor thy nayles / after the maner of dogges and cattes/ but with a ſpylle of aſſhe/ or with a penne/ or with the ſmall bones take out of the legges of cockes or hennes.

¶ The mouthe.

It is bothe humanyte to waſſhe the mouth / the morynge with water and holſome: to waſſhe after is nat conuenyent. Of the vſe of the tonge I ſhall ſpeke hereafter in his place.

¶ The heed.

It is all of the carte to haue thy heed vnkembed: let it be kept clene/ nat glorious lyke maydens/ let it nat be fylthy with nyttes and lyce. Alſo to ſcratche thy heed is nat ſytting before other mē

quemadmodum unguibus reliquũ fricare corpus, ſordidũ eſt, præſertim ſi fiat uſu, non neceſſitate. Coma nec frontem tegat, nec humeris inuolitet. Subinde concuſſo capite diſcutere capillitium, laſciuientiũ eſt equorũ. Ceſariem à fronte in uerticẽ leua retorquere, parũ elegans eſt, manu diſcriminare, modeſtius. Inflectere ceruicem, & adducere ſcapulas, pigritiam arguit. Reſupinare corpus, faſtus indiciũ eſt: moliter erectum, decet. Ceruix nec in leuũ, nec in dextrum uergat. hypocriticum enim, niſi colloquium, aut aliud ſimile poſtulet. Humeros oportet æquo libramine temperare, non in morem antennarum, alterum attollere, alterũ deprimere. Nam huiuſmodi geſtus in pueris neglecti, uertũtur in naturam,

In lyke maner to ſtrubbe or rubbe with the nayles other partes of the body is lythe / in eſpeyall if it be done of cuſtome and nat of neceſſyte. ¶ The heere.

Let nat thy heere hynge thy browes / nor ſlye vpon thy ſholders. Alſo to ruffle the heere of thy heed with ſhakynge of thy heed / is the propertie of wanton colts. To caſte backe thy buſſhe fro the forheed towarde the crowne / is bare maner: it is more maneriy to decke or deuyde it with thy hande. To bende in thy necke and crouche in with the ſholders is the maner of ſluggaires: to ſtrt out the breſt is ſyne of pryde / it becometh to ſet the body ſtreyght vp. Lette nat thy necke wrye vpõ the lyft ſyde nor on the ryght / it is ſyne of ypocriſye / except cõmunycacion or ſome other thynge requyre.

¶ The ſholders.

It becometh to holde thy ſholders of a lyke heythe / nat of the fallyon of a laye cloth / to lẽde vp the one / to thrſt downe the other / for this negligẽt behauer / chyldrẽ groweth vnto a nature /

& corporis habitum præter naturã deformant. Itaq; qui præ desidia collegerunt consuetudinẽ inflectẽdi corpus, sibi gibbũ conciliant, quẽ natura non dederat: & qui de flexũ in latus caput habere consueuerunt, in eũ habitum indurescũt, ut adulti frustra mutare nitãtur. Siquidem tenera a corpuscula plantulis similia sunt, quæ in quãcunq; speciem furca funiculóue deflexeris, ita crescunt & indurescũt. Vtrumq; brachiũ in tergum retorquere, stimul & pigritiæ speciem habet, & furis. Neq; multo decentius est, altera manu in ilia iniecta astare sedereue, qd tamen quibusdam elegans ac militare uidetur. At non statim honestum est quod stultis placuit, sed quod naturæ & rationi consentaneum est. Reliqua dicentur,

and dissourmeth the behauour of the body agaynste nature.

¶ The body.

And so they that for slouthe drawe to a custome to croke their body/ causeth them to be crouche backed/ whiche nature neuer brought. And they that vse to holde their heed vpon the one syde groweth in to suche a custome/ that in olde age they labour in vayne to alter it: For yonge bodyes be lyke vnto tendre plantes/ whyche in to what fassyon you bende thẽ/ lyke a forke/ or wythen lyke a corde/ so they growe and waxe styffe.

¶ The armes.

To caste bothe thyne armes behynde on thy backe/ bothe hath the fassyon of slouthe/ also of a theefe: nor it is not more comly to stande or syt and sit thy one hande on thy syde/ whiche maner to some semeth comly/ lyke a warryour/ but it is not forthwith honest that lyketh tooles/ but whiche is agreyng to reson & nature. Other thynges shall be sayd after/

quim ad colloquium, & conuiuium uentum erit.

Membra quibus natura pudorem addidit, retegere citra neceſſitatẽ, procul abeſſe debet ad indole liberali. Quin ubi neceſſitas huc cogit, tamen in quoq; decẽte uerecũdia faciendũ eſt, etiã ſi nemo teſtis adſit. Numq̃ enim non adſũt angeli, qbus in pueris gratiſſimus eſt pudicitiæ comes cuſtosq; pudor. Quorũ aũt conſpectũ oculis ſubducere pudicũ eſt, ea multo minus oportet alieno præbere cõtactui. Lotiũ remorari ualetudini perniciosum, ſecreto reddere uerecundũ. Sunt qui præcipiant ut puer cõpreſſis natibus uẽtris ſtatũ retineat. Atq; ciuile non eſt, dũ urbanus uideri ſtudes, morbũ accercere. Si licet ſedere, ſolus id faciat: Sin minus, iuxta uetuſtiſſimum prouerbium:

when we come to communication and the table.

¶ Priuy membres.

To diſcloſe or ſhewe the membres that nature hath gyue to be couered / without neceſſyte / ought to be veterly auoyded from gentyll nature. Alſo when nede compelleth to do it / yet it muſte be doone with conuenyent honeſtye / ye though no perſon be preſent / for aungels be euer preſent / to whome in chyldren bashfulneſſe is a tuter and a folower of chaſtyte. The ſyght of the which to withdrawe from the eyen of men is honeſt. Wherfore more we ought not ſuffre other to touche them.

To kepe thy water is agaynſt nethe / and hurtefull to nature: to make water ſecretly is honeſt. There be that teacheth that a chylde ſhal kepe in his nether wynde / his buttockes faſt cloſed or clynged / but it is no maner whan thou entendeſt to be take honeſt / to auoyde the dyſeaſe and ſyckneſſe. If thou maye go a parte do that a lone by thy ſelfe / if no (after the olde prouerbe)

Tuſci crepitum diſſimulet. Alioqui quur nō cadē opera præciptunt ne aluū deijciant, quū remorari flatū periculoſius ſit, q̄ aluū ſtringere. Deductis genubus ſedere, aut diuaricatis tibiis diſtortiſue ſtare Traſonū eſt. Sedenti coeant genua, ſtanti pedes, aut certe modice diducātur. Quid dā hoc geſtu ſedent, ut altera tibia altero genū ſuſpendāt, nōnulli ſtant decuſſatim cōpoſitis tibiis, quorū alterum eſt anxiorū, alterū ineptorū. Dextero pede ī leuū femur ī iecto ſedere priſcorū regum mos eſt, ſed impbatus. Apud Italos quidā honoris gratia pedē alterum altero premūt, unde propemodū inſiſtūt tibiæ cicoriarū ritu, q̄d an pueros deceat neſcio. Itidem in flectēdis genibus aliud apud alios decet dedecetue. Quidā utrīq; pariter inflectunt,

Let him cloſe the fete vnder colour of a coughe: or els why do nat they byd a mā by the ſame maner that a man ſhal nat go to the draught where as is more daunger to holde the wynde thā to refrayn the draught. To ſyt the knees layde a ſhoyle/ or to ſtāde the legges ſet bowed or croked/ is the property of braggars. Let the knees ioyne whan a mā ſytteth/ whan he ſtādeth let the fete ioyne/ or els ſyteil ſeperat thē a ſōder. Some ſyt on this fallyon/ that they croſſe one legge ouer the other kne/ ſōe ſtāde their legges ioyned/ trāpling & daūſyng: that one is the propertie of penſyue perſons/ that other of fooles. The ryght leg caſt ouer the lyft thyghe/ was the maner of olde & antyche kynges to ſyt/ but now nat laudable. Some of the ytalics ſet that one fote vpon that other byeauſe of nature/ & ſtāde vpon one legge after the maner of ſtorkes/ which whether it become chil dre I doute. Lykwyſe i makig of curteſy/ one maner becometh i ſome place/ & in ſōe place it is nat comly. Some make curteſye with both kneys bowed (as ytilthmen)

tidq; rursus alij recto corpo-
re, alij nonnihil incuruato.
Sūt qui hoc ceu muliebre ra-
ti, similiter erecto corpore
primū dextrū incuruāt genu,
mox sinistrū, qd apd Brita-
nos in odolescētibus laudi da
tur. Galli modulato corporis
circūactu dextrū dūtaxat in
flectunt, In his in qbus varie-
tas nihil habet cum honesto
pugnās, liberū erit uel uerna
culis uti moribus, uel alienis
dōsecūdare, quādo sunt quos
magis capiāt peregrina. In-
cessus nec fractus sit, nec præ
ceps, quorū alterū est molli-
um, alterū furioforū, nec ua-
cillans. Nam ineptā in incef-
su sub claudicatiōe Suicceris
militibus relinquamus & ijs
qui magnum ornamētum du-
cūt, in pileo gestare plumas.
Tametsi uidemus Episcopos
hoc gestu sibi placere. Sedēte
pedibus ludere stultorum est,

and on cōtrary wise some do
it with vpright body/ some
with body stouping. Some
there be that iudge that the
curtesye of women. Some
likewyse with vpright body
make curtesy/ first bowe the
right kne/ after the lyft/ whi
che amonge englysshmen is
laudable I youth. The frely
men do bowe the ryght kne
with a lytell pleasant returne
of the body. In al suche ma-
ners in the which varyete or
chaūge hath no repugnance
with honesty/ it shall be lau-
full to vse the maners of our
naturall cōtrey/ or els to fo
low the maner of straūgers/
whan the maners be such as
straūge cōtreys doth alow.
The maner of goynge neyp
ther in & out/ nor hasty stag-
gerynge/ of the which that one
is propertie of wantōnesse/
the other of men furyous &
mad: for this folysshe goyng
as a hastynge man/ we wil cō-
myt to these cleane warry-
ours/ & to such as thinke it a
gorgyous fassyon to weare
plumes i their cap/ albeit we
se that bysshops take plea-
sure in suche gesture. A man
that lyketh to play with his
eres/ is propertie of fooles

quēadmodū & manibus geſticulari parum intergræ mē-tis indicium eſt.

## DE CVLTV.

In ſumma dictū eſt de corpore, nūc de cultu paucis, eō quod veſtis quodāmodo corporis corpus eſt, & ex hac quoq; liceat habitū animi cōiecere. Quanq̄ hic certus præſcribi modus non poteſt, eō quod non omniū par eſt, vel fortuna, vel dignitas, nec apud omnes eadē decora ſunt, aut indecora, poſtremo nec omnibus ſeculis eadē placent diſplicentue. Vnde quemadmodū in aliis multis, ita hic quoq; nonnihil tribuendū eſt, iuxta prouerbium, τῷ νόμῳ καὶ χώρᾳ, atq; etiā καιρῷ, id eſt, legi, & regioni, & tempori, cui ſeruire iubent ſapientes. Eſt tamen in hiſce ſtrictatibus, qd per ſe ſit honeſtum,

and to play with his fyngers, is ſyne of lyght mynde.

## Of apparayle.

It is fully or ſuffycyently ſayde of the body: nowe of apparayle ſomwhat, becauſe apparayle is the forme and faſhyon of the body: And of this apparayle we maye conietture the habyte and apparayle of the inwarde mynde. Al be it this certayn maner maye nat be gyuen, in ſo moche that the fortune of all men nor dignyte be nat lyke: no nor the ſame honeſt or vnhoneſt maner is in all maner of men: fynally nor in all maner of tymes, the ſame maners may pleaſe or diſpeaſe. wherfore lyke as in many other thynges, ſo in this maner no thynge is to be alowed or prayſed, after the comyn prouerbe: To the lawe, to the countrey, and to the tyme, wyſe men byddeth a man to conforme hym ſelfe. yet there is in this chaunges, what thyng in hymſelfe is honeſt,

aut ſecus, uelut illa que nullū habēt uſū, cui paratur ueſtis. Prolixas trahere caudas in fœminis ridetur, in uiris improbatur. An Cardinales & epiſcopos deceat, alijs eſtimandum relinquo. Mulctitia nūquam nō probro data ſunt tum uiris tū fœminis, quādoquidē hic eſt alter ueſtis uſus, ut ea tegat q̄ impudice oſtēduntur oculis hominum. Olim habebatur parum uirile diſcinctū eſſe, nunc idē nemini uitio uertitur, quod induſijs, ſubuculis, et caligis repertis tegātur pudēda, etiā ſi diffluat tunica. Alioqui ueſtis breuior q̄ ut inclinanti tegat partes quibus debetur honos, nuſq̄ nō inhoneſta eſt. Diſſecare ueſtē amentiū eſt, picturatis ac uerſicoloribus uti, morionū eſt ac ſimiorum. Ergo pro modo facultatum ac dignitatis, proq̄ regione

of nat/ as the thynges whiche haue no profyte to the perſone that the apparayle is made for. To drawe after them longe traynes/ in women is diſcorned/ in men it is leude. I praye you is it cōmendable in cardynalles and byſſhoppes? I remytte that to the iudgement of other. Lyght & wanton gardynge of the breche & laſyng of the bely/ was neuer prayſed in man nor woman: for this is a ſtraunge faſſyon of apparayle that couereth the ſecret ptes/ that be ſhamfull to be ſene. In olde tyme it was taken nat honeſtly to go vngyrt or flyt/ in this dayes it is rebuke to many/ becauſe they be couerd with ſhorte petycot & cloſe hoſe late foūde: albeit that cote or kyrtel fly open/ or els ſhorter apareil than dothe couer the ſecrete partes (which ſhulde be kept honeſt) whan a perſon ſtoupes/ is euer diſhoneſty. To tagge or to māgle apparayle is property of madde men. To vſe paynted and diuers colours/ is the maner of ydiots & apes. Therfore after the degre of the dignite and ſubſtāce/ & after the coūtrey

et more adsit cultui mundi-
cies, nec sordibus notabilis,
nec luxu, nec lasciuia aut fa-
stu præ se ferens. Neglectior
cultus decet adolescentes, sed
citra immundiciã. Indecore
quidã interularũ ac tunicarum
oras aspergine lotij pingunt.
Sinum brachialiaq; indecoro
tectorio incrustant, nõ gyp-
so, sed nariũ & oris pituita.
Sunt quibus uestis in alterũ la-
tus defluit, alijs ĩ tergũ ad re
nes usq;, nec desunt quibus hoc
uideatur elegans. Vt totum
corporis habitũ & mundum,
& compositum esse decet, ita
decet illũ corpori cõgruere.
Si quid elegãtioris cultus de-
'dere parẽtes, nec teipsum re-
flexis oculis cõtemplere, nec
gaudio gestias, alijsq; ostenta-
tes, nam alterũ simiarum est,
alterũ pauonũ, mirẽtur alij:
tu te bene cultum esse nescias. Quo maior est fortuna,

and the maner/ let the clen-
nes of apparayle be vsed: nor
let it be shamfully daubed
with fylthe/ nor shewyng le-
chery/ wãtonnes/ nor pryde.
Homely apparayle becometh
youthe/ but without vncle-
nesse. Some disdayne the hẽ
mes of their lynen and wol-
len yuell fauoredly with spot
tes of vrine & pysse. Some
barke their bolome & their
sleues with a cruste of fylth/
nat with perget / but with
the fylthe of their nose and
their mouth. Some there be
whiche let their gowne hãge
on that one syde/ some let it
slyppe downe to the reynes/
and some thinke it becometh
them. Lyke as it becometh
euery parte of thapparayle
of the body to be cleny/ so it
becometh it to gre vnto the
body. If thy frẽdes haue gy-
uen to the apparayle better
and more gorgyous/ cast nat
thyn eyen backwarde vpon
thy body/ nor tette nat for
ioye and shewe thy selfe to
other / for that one is pro-
pertie of apes/ that other of
proude peacockes. Let other
prayse/ be nat thou aknowe
of thy freshe apparayle.
The greater thas fortune is

*hoc eſt amabilior modeſtia. Temdoribus in cõditionis ſolatiũ concedendũ eſt, ut moderate ſibi placeãt. At diues oſtẽtans ſplendorẽ amictus, alijs ſuam exprobrat miſeriam, ſibiq; conflat inuidiam.*

## DE MORIBVS. *in templo.*

*Quoties fores templi præteris, nudato caput, ac modice flexis genibus, & ad ſacra uerſo uultu, Chriſtũ diuosq; ſalutato. Idẽ & alias faciendũ, ſiue in urbe, ſiue in agris, quoties occurrit imago crucis. Per ædem ſacrã ne trãſieris, niſi ſimili religione ſaltem breui precatiuncula Chriſtũ appelles, idq; retecto capite, & utroq; genu flexo. Cũ ſacra peraguntur, totum corporis habitũ ad religionẽ decet componere. Cogita illic præſentem Chriſtum cum innumeris angelorũ milibus.*

the more amyable and gentyll be. we muſte pardone meane perſons to take a delyte in a meane/ to conſolacyon of their pouertie/ but ryche men ſettyng forth the glorye of their apparayle/ ſheweth with reproche to other their awne miſery/ and getteth thẽ ſelfe but grudge and enuye.

### ¶ Of maners in the temple.

As ofte as thou comeſt by a churche do of thy cap and make curteſye/ and thy face turned to warde the ſacrament/ ſalute with reuerence Chriſte's holy ſaynctes. And do the ſame whether it be in the towne or in the feldes/ as oft as thou ſeeſt the ymage of the croſſe. So nat thorowe a church/ but with lyke reuerẽce ſalute Chriſt with a breue prayer/ & that with thy cappe of/ and kneelynge vpon bothe knees. whan diuyne ſeruyce is in doynge it becometh to apply al partes of thy body to honoure god. Thynke that Chriſt is there preſent with innumerable thouſandes of angels.

Et si qui regem hominē alloquuturus circūstāte procerū corona, nec caput aperiat, nec genu flectat, non iam pro rustico, sed pro insano haberetur ab oībus: quale est illic opertū habere caput, erecta genua, ubi ad est rex ille regū immortalis, & immortalitatis largitor, ubi uenerabundi circūstant ætherei spiritus? Nec refert, si eos non uides, uident illi te, nec minus certū est illos adesse, q̄ si uideres eos oculis corporeis. Certius enim cernunt oculi fidei q̄ oculi carnis. Indecentius etiam est quod quidā in templis obambulant, & Peripatecicos agunt. Atqui deambulationibus porticus & fora conueniunt, non templa quæ sacris concionibus, mysterijs, ac deprecatiōi dicata sint. At cōcionante spectent oculi, huc attentæ sint aures,

And if so be a man shulde speake to a mortall kynge/ with a multytude that stode rounde aboute hym/ neyther do of his cap/nor make curtesye/ he shulde be take of euery man/ nat for a carter/ but for a madde body: what a thyng is it there to kepe thy heed couered stately standynge/ where as he is kynge of kynges/ immortall/and geaunter of immortalyte/ where as honorable angels of heuen stāde rounde about hym. For it maketh no force if thou se them nat they se the/ and it is as sure that they be ther/as though thou sawest them with thy bodyly eyen/for the eyen of fayth se more surely than eyen of the flesshe.

It is nat sytting that some vse to walke vp and downe in the churche / and playe lyke Arystoteles scholers/ as for walkynge yles/ market place and courtes/be conuenyent/ nat churches that be dedycate to preache/ to mynystre sacramentes and holy prayers: but lette thyne eyen beholde the preacher/ thyder bende thyne eares/

hec inbiet animus omni cũ reuerẽtia, quasi non hominẽ audias, sed deũ per os hominis tibi loquẽtem. Quũ recitatur Euangeliũ, assurge, & si potes ausculta religiose. Quum in symbolo canitur, & homo factus est, in genua pcũbe, uel hoc pacto te submittẽs in illius honorẽ, qui semet pro tua salute, quũ esset supra omnes cœlos demisit in terras, quũ esset deus, dignatus est homo fieri, ut te faceret deũ. Dum peragũtur mysteria, toto corpore ad religionẽ composito, ad altare uersa sit facies, ad Christum animus. Altero genu terram contingere, erecto altero, cui Læuus ĩnitatur cubitus, gestus est impiorũ militũ, q̃ domino Iesu illudẽtes dicebant, Aue rex Iudeorũ. Tu dimitte utrũq;, reliquo etiã corpore nõ nihil inflexo ad uenerationẽ.

lette thy mynde be set thyder with all reuerence / as thoughe thou herdest nat a man / but god speakynge to the by the mouthe of a man. whan the gospell is redde ryse vp / and if thou can here it red / deuoutly whan these wordes be redde in the credo / Et homo factus est / fall downe vpon thy knees / or in that wyse enclyne downe in his honoure that came downe hym selfe from heuen for thy helthe / to this myserable worlde. And where as he was god he was contente to become man / to thentent to make the a god. whyles the masse and diuyne seruyce is in doynge / apply thy selfe with all thy body to deuocyon: let thy face be turned towarde the aulter / and thy hert to god. To touche grounde with the one knee the other standing vp / vpon the whiche the lyfte elbowe doth leane / is the gesture of the wycked iewes and gētyles / whiche to our lorde Jesu scornyngly dyd saye / Hayle kyng of iewes. Thou shalt knele on bothe knees / & the rest of thy body so what bēte downe to shewe reuerence.

Reliquo tempore aut legatur aliquid è libello, siue precuarũ, siue doctrinæ salutaris, aut mens celeste q̃dpiam meditetur. Eo tpe nugas abgãmire ad aurẽ uicini, eorũ est, q̃ nõ credũt illic adesse Christũ, huc illuc circumferre uagos oculos, amentiũ est. Existimate frustra templum adisse, nisi inde melior discesseris pariorq̃.

De conuiuijs.

In cõuiuijs adsit hilaritas, absit petulantia: non nisi lotus accumbe, sed ante præfectis unguibus ne q̃d in his hæreat sordium, dicarisq̃ ἀνυπόνυχος, idẽ sordidus & impendio parcus, uide puerb. ac prius clam reddito lotio, aut si res ita postulet, exonerata etiam aluo: & si fortè strictius cinctum esse contingat, aliquantulum relaxare uincula consultum est,

The remenant of the tyme eyther rede somwhat of thy boke/ or saye thy beades/ or els set thy medytacion upon celestyall thinges. That tyme to chatte in an other mânes eare/ is the propertie of such as thynke that Christ is nat there. To gape this wayes and that wayes/ is the maner of mad men. Judge that thou arte come to churche in vayne/ except thou departe thence more pure and more deuoute thanne thou came thyder.

## Of maners at table.

At table or at meate lette myrthe be with the/ lette rybaudrie be exyled: fyrste nat downe unto thou haue washed/ but lette thy nayles be pared before that no fylthe styche in them/ leest thou be called a slouen and a great nygarde: remembre the comen sayeng/ a before make water/ and if nede requyre ease thy belp/ and if thou be gyrde to strayte to unlose thy gyrdell is wysdome/

qđ in accubitu parum decore
fiat. Abſtergēs manus, ſimul
abijce qcqđ aīo ægre eſt. Nā
ī cōuiuio nec triſtē eſſe decet
nec cōtriſtare quēq̄, iuſſus cō
ſecrare mēſā, ſultū ac manus
ad religionē cōponito, ſpe-
ctās aut cōuiuij primariū, aut
ſi fors adeſt, imaginē chriſti,
ad nomen Ieſu matriſq; uir-
ginis, utrumq; flectens genu.
Hoc muneris ſi cui alteri de-
legatū fuerit, pari religione
tū auſcultato, tū reſpōdeto.
Sedis honorem alteri liben-
ter cede, & ad honoratiorē
locū inuitatus, comiter excu-
ſa: ſi tamen id crebro ſerioq;
tubeat aliqs authoritate præ-
ditus, uerecunde obtēpera, ne
uideare p ciuili præfractus,
Accumbēs utrāq; manum ſu-
per menſam habe, non con-
iunctim, nec in quadra. Qui-
dam enim indecore, uel una,
uel ambas habent in gremio,

whiche to do at the table is
shame. whan thou wypest
thy handes put forth of thy
mynde all grefe/ for at table
it becometh nat to be sadde
nor to make other sadde.

Cōmaunded to saye grace/
apply thy coūtenaunce and
thy handes to deuoute ma-
ner/ beholdynge eyther the
mayster of the feest/ or the
ymage of Chryst or of our
lady: at this name Jesu or
his mother Mary virgyne/
make curtesye with bothe
knees. If this office of say-
eng grace be put to an other
bothe take dylygent hede/
and make answere with lyke
deuoute maner. Gyue place
with good wyll to an other
of the hyest place/ & if thou
be bydde to syt in an hygher
place/ gentylly refuse it/ but
if a man in auctorite bydde
the ofte and ernestly/ obeye
hym manerly/ lest thou shul-
dest seme shamfast for lacke
of maner. At the table laye
bothe handes vpon the ta-
ble/ neyther ioyned nor vpō
thy trenchour/ for some vn-
manerly holde the one hāde
or bothe vpon his brest.

Cubito uel utroq; uel altero inniti mensæ, senio morbóue lassis cõdonatur: idem in delicatis quibusdam aulicis, qui se decere putant quicquid agunt, dissimulandum est, non imitandũ, interea cauendum, ne proxime accumbenti pedibus sis molestus. In scilla uacillare, & nunc huic nunc alteri nati insidere, speciem habet subinde uentris flatũ emittentis, aut emittere conatis. Corpus igitur æquo libramine sit erectum. Mantile sl datur aut humero sinistro, aut brachio læuo imponito. Cũ honoratioribus accubiturus, capite pexo, pileũ relinquito, nisi uel regionis mos diuersũ suadeat, uel alicuius authoritas precipiat, cui non parère sit indecorum. Apud quasdã nationes mos est, ut pueri stantes, ad maiorã mẽsã capiãt cibũ extremo loco,

To leane vpon the table with bothe elbowes or the one of them/ is pardoned to them that be weake and feble/ by reason of age or sicknesse: the same in some countryers delycious/ that thinke all thyng well that they do/ it is to be forbore and nat folowed. In the mene tyme thou muste take hede leest that thou trouble hym that syteth next the with thyne elbowe/ or hym that syteth agayne the with thy fete. Spyttyng in the there to moue thy buttockes this waye and that way/ is lyke a man that letteth a blaste/ or is aboute it: Lette therfore thy body syte vpryght equally. If the napkyn be gyuen the laye it on the ryght sholder or the lyfte. whan thou syttest with greater men/ se thy heed be kembed/ & laye thy cappe aside/ except the maner of some deuocyon cause the otherwyse / or els some man of auctorite cõmaunde the contrary/ whome to disobey is agayne maner. In some countreys it is the maner that chyldren standyng at their betters table shall take mete at the tables ende

retecto capite. Ibi ne puer accedat, niſi iuſſus, ne hæreat uſq; ad cõuiuij finẽ, ſed ſumpto quod ſatis eſt, ſublata quadra ſua, flexo poplite, ſalutet conuiuas, præcipue qui inter cõuiuas eſt cæteris honoratior. A dextris ſit poculum et cultellus eſcarius, rite purgatus: ad læuam panis. Panem una uola preſſũ, ſummis digitis refrigere, quorundã auricorũ delitias eſſe finito, tu cultello ſecta decenter, non undiq; reuellens cruſtum, aut utrinq; reſecãs: delicatorũ hoc eſt. Panem ueteres in omnibus conuiuiis ceu rem ſacram religioſe tractabant, unde nũc quoq; mos relictus eſt, cũ forte delapſũ in humũ, exoſculari. Cõuiuium ſtatũ à poculis auſpicari, potorũ eſt, qui bibunt non quod ſitient, ſed qõ ſoleãt. Nec ea res ſolũ moribus eſt ihonesta

al bare heed. There a chylde ought nat come vncalled / nor lette hym nat tary there vnto dyner be at an ende / but after he hath repaſted hym ſelfe ſuffycyently / take vp his trenchour / make curteſy and ſalute them at the table / ſpecially the greateſt perſon at the table. Let the cuppe ſtande on the ryghte hande / and the meate knyfe cleane wyped / on the lyfte hande breed. To holde the breed in that one hãde / and breake it with thy fyngers endes / it pleaſeth ſome countreys: lette them haue theyr pleaſure / but cutte thou thy breed mannerly with a knyfe nat pluckyng away the cruſte aboue and vnder / as ſweete mouthed men. In olde tymes men were wonte at all maner of repaſtes reuerently as a relyke to handle theyr breed / by reaſon wherof nowe in this tyme a maner remayneth whan breed falleth to the grounde / to take it vp and kyſſe it. To begyn your repaſte with drynke is propertie of blowbeyles that drinke nat for thyrſte / but of vice. And this vſe is nat alonely vnmanerly /

uerũ etiã officit corporis ualetudini. Nec statim post sũptam ex iure offam bibendũ, multo minus post lactis esũ. Puero sæpius q̃ bis, aut ad sũmum ter, in conuiuio bibere, nec decorũ est, nec salubre. Semel bibat aliquandiu pastus de secũdo missu, præsertim sicco: dein sub conuiuij finem, idq; modice sorbendo, non ingurgitando, nec equorũ sonitu. Tum uinũ, tum ceruisia nihil ominus quam uinũ nocebiam, ut puerorũ ualetudinẽ lædit, ita mores dedecorat. Aqua feruidæ conuenit ætati, aut si non patitur, siue regionis qualitas, siue alia quæ pia causa, tenui cerusia utitor, aut uino nec ardenti, nec aqua diluto. Alioqui mero gaudentes hæc sequuntur præmia: dentes ruginosi, genæ defluentes, oculi luscosi, mentis stupor,

but also hurteth the body. Nor ye shall not drinke immedyately after drowelle or potage / nor specially after eatynge of mylke.

¶ chylde to drinke ofterner than twyse or thryse at the serdest at his repaste at table / to neyther manerly nor holsome. ¶ let him drike ones after he hath sedde a whyle vpon the seconde dysshe / specially it it be drie meate / and agayne at thende of the dynner or supper / and that moderately / drinke nat ryche a swybolle / nat suppynge or smackynge with the lyppes lyke an horse. To bolle and drinke bothe wyne and ale superfluously / it bothe hurteth the helthe of thyldren / lykewyse it distayneth the maners of childzen. water is mete for youth and the hote age / or if he maye nat awaye therwith / or the nature of that countrey is nat suche / or any other cause woll nat suffre it / let him vse small ale or small wyne / and alay it with water: For eis thys rewarde folowyth to suche as delyte in pure wyne / rotten tethe / bleared eyen & droppynge / dull syght / and dull myndes

breuiter ſenium ante ſenectã. Antequam bibas, prænande cibũ: nec labra admoueas poculo, niſi prius mantili aut linteolo abſterſa: præſertim ſi quis ſuũ poculum tibi porrigit, aut ubi de cõmuni bibitur poculo. Inter bibendũ intueri, illiberale eſt, quemadmodũ & ciconiarum exẽplo ceruicẽ in tergum reflectere, ne quid hereſi imo cyatho, parum eſt liberale. Salutãtẽ poculo reſalutet comiter, & admotis labris cyatho paululum libans bibere ſi ſimulet: hoc ciuili mimo ſatis erit. Qui ſi ruſticus urgeat, polliceatur ſe tum reſponſurum, quum adoleuerit. Quidam ubi uix bene conſederit, mox manus in epulas conijciunt. Id luporum eſt, aut eorum, qui de chytropode carnes nondum immolatas deuorãt, iuxta prouerbium.

and in ſhorte ſpace to loke lyke an olde man/before his olde age. Before thou drike chawe downe thy meate/nor put nat thy lippes to the cup but drie thy lyppes before with thy napkyn or hãdkercher/ſpecially if another mã offer to the the cup/or when thou drinkeſt of the cõmen cuppe. To loke aſyde when thou drikeſt is a rude maner ſtyke as ſhorkes/to wrie his necke backwarde. To drike al that nothyng remayne in the cup/is the propertie of a chorle. Let a chylde curtelly ſalute agayne the perſone that ſaluteth hym whan he drinketh/& touche the cuppe with his lyppes and taſte a lyttell/ſhewyng a face as tho he dyd drinke: it is ynoughe to lyght perſon that taketh ſuche maner vpon hym. If a carterly perſon will compell the to drike/let a chylde promeſſe to anſwer hym whã he is elder. Some whan they be ſtãtly ſet/forth with they put their hãdes in the diſhe that is the propertie of wolues rampyng/or of ſuche as they ſay/that deuour fleſhe out of the boylynge kettle/ nat yet redy to eate.

Primus cibum appositū ne attingito, non tantū ob id quod arguit auidū, sed quod interdum cū periculo coniunctum est, dū qui feruidum inexploratū recipit in os, aut expuere cogitur, aut si deglutiat aduerere gulā, utroque ridiculus æque ac miser. Aliquantisper morandū, ut puer assuescat affectui temperare. Quo consilio Socrates ne senex quidem unguam de primo cratere bibere sustinuit. Si cum maioribus accumbit puer, postremus, nec id nisi ītitatus manū admoueat patine. Digitos in tusculenta immergere agrestiū est, sed cultello fuscinaue tollat quod uult: nec id ex toto e!igat disco, qd solent liguritores, sed quod forte ante ipsū iacet sumat, quod uel ex Homero discere licet, apud quē creber est hic uersiculus:

The that thou put nat thy hande first in the dysshe/nat onely bycause it sheweth the to be gredy/ but bycause it is sōtyme ioyned with parell as whā he taketh any thyng stauldyng in to his mouth at vn wast/ eyther he must spyt it out agayn/ or yf he swalow it downe it woll stauldе his thyote: on both sydes he shalbe laughed at/and take as a foole. A chylde must sōwhat tary/ to accustome hym selfe to forbeare his appetyte: by the whiche coūsayle Socrates beyng an olde mā could neuer forbere/but to dynke as sone as the cup cāe to the table first. If a chylde syt at table with his betters/let hi syt lowest/ nor let hi nat put his hāde to the dysshe but he be byd. To thred his fyngers in to his dysshe of potage/ is the maner of carters:but let hym take vp the meate with his knyfe or els his forke/ nor let hi nat chose out this or that swete mayssell out of the hole dysshe/ whiche is the propertie of a spherous glot but that whych shalsoeth lye towarde hym/which we may lerne of Homerous/in whom often is repeted this verse

διὰ τῶν ἴσων ἐτοίμως τὴν ὄψιν πρὸς ἕκαστον ἀλλου, Id quoq; si fuerit insigniter elegans, alteri cedat, & quod proximū est accipiat. Vt igitur in temperātis est in oēs patinæ plagas manū mittere, ita parū decorū, patinā inuertere, quo ueniant ad te lautiora. Si quis alius cibum porrexerit elegantiorē, præfatus excusatiunculam reciplat, sed resecta sibi portiuncula, reliquū offerat ei qui porrexerat, aut proxime assidēti cōmunicet. Quod digitis excipi non potest, quadra excipiendū est. Si quis e placenta, uel artocrea porrexerit aliquid cocleari, aut quadra excipe, aut cocleare porrectū accipe, & inuerso in quadram cibo, cocleare reddito. Si liquidus est quod datur gustā dū, sumtio, & cocleare reddito, sed ad mantīle extersū.

They russhed their handes in to the dysshe that stode before them. And it that or this mozsell be very deyntie leaue it to an other/ & take of that whiche is next. And ryght as it is the maner of a gloton to threst his hande in to euery parte of the dysshe/ so it is vnmanerly to turne the dysshe vp so downe/ to the ende moze deyntie dysshes may insue. If an other man gyue to the a deyntie mozsell/ firste praye hym to holde the excused/than take it/ but deuyde parte to thy selfe/ than offer to hym the remenaunt that gaue it to the/ or gyue parte to hym that sytteth next the.

That gobbet that can not conuenyently be take with thy hande/ take it on thy trēcher. If any man reache to the of a custarde or a pye any thyng in a spone/eyther take it on thy trenchour/ or take the spone offred/ & the meate layde on thy trēcher/ gyue hym his spone agayne. If it be lyquide & thyn that is gyuen to the in the spone to taste/ take the spone & receyue the meate/ & wype the spone & deliuer it agayne.

Digitos unctos uel ore prælingere, uel ad tunicam extergere, pariter in ciuile est: id mappa potius aut mantili faciendū. Integros bolos subito deglutire, ciconiarū est, ac balatronū. Si qd ab alio fuerit refectum, inciuile est manū quadrāue porrigere, prius q̄ ille structor offerat, ne uideare precipere qd alteri paratū erat. Quod porrigitur, aut tribus digitis, aut porrecta quadra excipiēdū. Si qd offertur nō cōgruit tuo stomacho, caue ne dixeris illud Comici Clitiphonis. Nō possū pater, sed blande agito gratias Est enim hoc urbanissimi recusandi genus. Si prestat inuitator, uerecunde dicito, aut non cōuenire tibi, aut te nihil amplius nequirere. Discenda est à primis statim annis secādi ratio, nō superstitiosa, qd quidā faciūt,

To lycke thy fyngers greacy/or to dzie them vpon thy clothes/ be bothe vnmanerly/ that muste rather be done vpon the boorde clothe or thy naphyn. To swalowe thy meate hole downe/is the maner of stozkes and demouynge gluttons.

If any thynge be cut by an other/it is agayne maner to put forthe thy hande or thy trenchour before the keruer offer it to the/ lest thou shuldest seme to catche that whiche was poited for an other. That that is raught to the muste be take with thze fyngers/or with thy trenchour. If any thynge be offred the that agreth nat with thy stomake/ beware thou say nat that Clytipho sayde/ I can nat away with it father:but gentyly say I thanke you. This is a very maneryy maner of refusynge. If he that offreth it the perseuer/ saye it greeth nat with thy stomake/or els thou wolte eate no more.

The maner of cuttynge of thy meate is to be lerned from the tender yeres/ nat peuysshe as some vse/

ſed ciuilis & cõmoda. Aliter enim inſciditur armus, aliter coxa, aliter ceruix, aliter cratis, aliter capus, aliter phaſianus, aliter perdix, aliter anas, quadere ſingulatim præcipere, ut proltxũ ſit, ita nec operæ preciũ. Illud ĩ uniuerſũ tradi põt. Apitiorum eſſe omni ex parte, qdqd palato blãditur, abradere. Abste ſemeſca alteri porrigere, parũ honeſti moris eſt. Panẽ præroſũ iterũ in ius immergere ruſticanũ eſt. Sicut & cibũ marſũ faucibus eximere, & in quadrã reponere ĩ elegãs eſt. Nã ſi qd forte ſũptũ eſt qđ deglutiri nõ expedit, clã auerſus aliquo proïciat.

Cibũ ambeſũ aut oſſa ſemel ĩ quadrã ſepoſita repetere, uiolo datur. Oſſa aut ſi qd ſimile reliquũ eſt, ne ſub mẽſã abiecerĩs pauimẽtũ cõſpurcãs, nec in mẽſæ ſtragulã proïcẽ, but manerly & conuenyent. The tholder muſte be cut otherwyſe/and otherwyſe the legge / otherwyſe the necke pece/otherwyſe the ſyde/ otherwyſe the capon / otherwyſe the fesaunte/otherwyſe the partriche/otherwyſe the malard: wherfore pryculerly to ſpeke of al were both perfuſe & alſo nat profyte. This ſũmarily may be taught. It is the propertie of ſuch as be preparers or mayſters of bãkettes/to engroſſe frõ euery ſyde all that may pleaſe the mouth. It is ſmal honeſty to gyue to an other that thou haſt bytten of. It is al of the carte to dyp or put thy breed agayne in to the diſſhe of potage that is gnawen vpon. Lykewiſe to take the meate out of thy mouthe that thou haſt chawed/& laye it on thy trenchour/is a leude tutche. For if thou haue take any morſell that can nat go downe/it is maner to tourne thy heed & caſte it prluely away. It is repyrothe to eate agayne the meate that is gnawen or bones layde on thy trenchoure. Caſte nat vnder the boorde bones or any other fragmẽt defyling the flore: nor caſt it on the table cloth/

nec in patinā repone, ſed in quadra angulū ſepone, aut in diſcū q̄ apud nō nullos reliquijs excipiēdis apponitur. Canibus alienis de mēſa proijcere cibū, ineptiæ tribuitur, ineptius eſt illos in conuiuio cōtrectare. Qui putamen digitorū unguibus aut pollice repurgare ridiculū eſt: idem inſerta lingua facere magis etiam ridiculū, cultello id ſit decentius. Oſſa dentibus arrodere caninum eſt, cultello purgare ciuile. Tres digiti ſalino impreſſi, vulgari ioco dicitur agreſtiū inſignia. Cultello ſumendū eſt ſalis quantū ſatis eſt. Si longius abeſt ſaliuū, porrecta quadra petendum eſt. Quadram aūt patinam cui ſaccarum aut aliud ſuaue quiddam adheſit, lingua lambere, feliū eſt non hominum. Carnem prius minutim in quadra diſſecet,

not put it in the dyſſhe/ but laye it on the couer of thy trenchour/ or in the voyder that is ſet for fragmentes.

It is noted a folly to gyue meate to ſtraūge dogges at the table: it is more folly to handle dogges at the table.

To pyll thyn eggeſhell with thy fyngers or thy thombe is a leude tutche: the ſame is more leude to put thy tonge in to thegge: with thy knyfe to take it out is more comly.

To gnawe bones is the propertie of dogges/ to pycke it with thy knyfe is good maner. To take ſalte out of the ſalte celler with thre fyngers/ in a vulgare ieſte is called the norter of carters or ploughmen. Salte muſte be take as is neceſſary with thy knyfe. If the ſalte be ſcarce of it muſte be aſked.

To lycke the dyſſhe wherin is ſuger or any ſwete meate/ is the propertie of cattes/ and nat of men.

Cutte thy fleſſhe ſmall or myncē it vpon thy trencher/

mox addito pane ſimul di-
quãdiu mandat, priusquam
traiiciat in ſtomacũ. Id non
ſolũ ad bonos mores, uerum
etiã ad bonam ualetudinem
pertinet. Quidã deuorãt ue-
rius quam edunt, non aliter
quã mox, ut aiũt, abducendi
in carcerem. Latronũ eſt ea
tuburcinatio. Quidã tantum
ſimul in os ingerũt, ut utrinq;
ceu folles tumeãt buccæ, alij
mandendo diductu labiorum
ſonitũ edunt procorũ in mo-
rem. Nõnulli uorãdi ſtudio,
ſtrirant etiam naribus, quaſi
præfocandi. Ore pleno uel
bibere, uel loqui, nec honeſtũ
eſt, nec tutũ. Viciſſitudo fa-
bularum interuallis dirimat
perpetuũ eſum. Quidam ci-
tra intermiſſionem edunt bi-
buntue, non quod eſuriant
ſitiantue, ſed quod alioqui
geſtus moderari non poſ-
ſunt, niſi aut ſcabant caput,

and after take breed and
chaw it a ceaſon before thou
let it go downe: and this nat
onely is manerly but helth-
full.

Some rather deuoure than
eate their meate/ no mother
wyſe than ſuche as be ledde
in to priſon. This rauenyng
and deuouryng is appro-
pred to theues.

Some cramme ſo moche in
to their mouth at ones/ that
bothe their chekes ſtãde out
and ſwell lyke a payre of be-
lowes. Some in eatyng
ſtubber vp their meate lyke
swyne. Some ſnuffe ſnurte
in the noſe for gredyneſſe as
though they were choked.

To drinke or ſpeake with
bridelde or full mouthe/ is
neyther honeſty nor ſurety.
Entrechaunge of comuny-
cacion by pauſyng/ dothe
interrupte contynuall ea-
tyng.

Some without pauſe ſtyll
eate & drinke/ nat becauſe
they be an houngred and
thurſtye/ but becauſe they
can none otherwyſe order
or behaue them ſelfe/ but
if they ſcratche their heed/

aut ſcalpant dentes, aut geſticulẽter manibus, aut ludãt cultello, aut tuſſiẽt, aut ſcreent, aut expuãt. Ea res à ruſtico pudore profecta, nonnullam inſaniæ ſpeciẽ habet. Auſcultandis alterũ ſermonibus fallendũ eſt hoc tedij, ſi nõ datur opportunitas loquendi. Incluſe eſt, cogitabundũ in menſa accumbere. Quoſdam autẽ uideas adeo ſtupentes, ut nec audiant qd ab alijs dicatur, nec ſe cõmedere ſentiant: & ſi nominatim appelles, uelut è ſomno excitati uideantur, Adeo totus animus eſt in patinis. Inurbanũ eſt oculis circũactis obſeruare quid quiſque comedat, nec decet in quẽquam conuiuarum diutius intentos habere oculos: inurbanius etiam tranſuerſim bicquis inſueri, qd in eodem accumbunt latere: inurbaniſſimum,

or pycke their tethe/ or ſhewe lewde geſture with their hãdes or their knyfe / or els coughe/hem/or ſpytte.

This maner cometh all of the carte/ and hath in a maner a reſemblaunce of madneſſe. This tedyous maner muſte be auoyded/ in markynge the comunycacion of other/ if a man can ſe no opportunyte to ſpeake. It is an yuell maner to ſytte in a ſtudy at the table.

Thou may ſe ſome in ſuche an extaſy or ſtony that they here nat what is ſayde of other/ nor perpue that they eate: and if thou call them by name/ they ſeme as men that came from ſlepe/ their mynde is ſo rauyſhed.

It is no good maner with rollyng eyen to marke what euery man eateth/ nor it is nat ſemyage to gaſe longe vpon any that ſytteth at the table: alſo it is woyſe maner to ſcoule or loke awyte vpon any that ſyt vpon the ſame ſyde. It is woyſte falſhyon

retorto intergum capite contemplari, quid rerum geratur in altera mensa. Effutire si quid liberius inter pocula dictum factumue sit, nulli decorū est, nedum puero. Puer cum natu maioribus accumbens nunquam loquatur, nisi aut cogat necessitas, aut abquopiam imitetur. Lepide dictis modice arrideat: obscene dictis ne quando arrideat, sed nec frontem contrahat si præcellit dignitate qui dixit, sed ita multus habitū temperet, ut aut non audisse, aut certe non intellexisse uideatur. Mulieres ornat silentium, sed magis pueritiam. Quidam respondent, priusquam orationem finierit qui compellat, ita sæpe fit, ut aliena respondens sit risui, detq; ueteri locum prouerbio ἄμαχον ἀπῆτουν, id est, falces petebam,

to wyse his heed and looke behynde hym what they do at an other table.

To blabbe out what is sayd or done at large whan men drynke and make mery/ becometh no man nor chylde.

A chylde syttynge with his betters shulde neuer speke/ but necessyte compell/or els he be bydden. At mery wordes let hym somwhat smyle: at rybaudrie let hym shewe no lyght countenaunce/ nor roughe/ if he that speaketh be a man of hye auctorite/ but lette his countenaunce so tempre his behauour/ so that it shall seme eyther that he herde nat/ or vnderstode nat.

Sylence becometh women/ but rather chyldren.

Some dothe answere before he that speaketh hath made an ende/and it chanseth that he maketh contrarye answere/ and is hadde in derysyon/ and this olde prouerbe maye be sayde of hym: I asked for hookes/

alius non intelligens negabat se habere scaphas, respondens quod nihil ad rem attineret. Vide prouerbi. Docet hoc Rex ille sapientissimus, stultitiæ tribuens, respõdere priusq̃ audias: non audit autem, qui non intellexit. Si minus intellexit percõtantẽ, paulisper obticescat, donec ille quod dixit sponte repetat. Id si nõ facit, sed respõsum urget, blãde uenia præfatus puer, oret ut quod dixerat, dicat denuo. Intellecta percõtatione, paululũ interponat moræ, deinde tum paucis respondeat, tum iucunde. In cõuiuio nihil effutiendũ, quod offuscet hilaritatem. Absentiũ famam ibi lædere, piaculũ est. Nec cuiquã illic suus refricandus est dolor. Vituperare quod appositum est, inciuilitati datur, & ingratum est conuiuatori.

an other answered sayeng he had no bootes / answeryng nothyng to purpose.

Kynge Salomon sayethe thus / he is a foole that answereth before he hereth the ende: he hereth nat that perceyueth nat. If he vnderstande nat him that asketh / let hym ceale vntyll he that hath spoke repete his tale. If he do nat so / but cõstrayneth hym to answere / lette the chylde gentyly praye hym of pardon / and desyre hym to shewe the thynge agayne. And the questyon vnderstande / lette hym pause a lytell / after lette hym answere in fewe wordes and meryly.

At table nothyng ought to be blabbed forth that shulde dumynisshe myrthe.

To hurte the fame of them that be absente is a great faute: nor no olde sores of any man shulde be renewed.

To fynde faute with any meate is agaynst good maner / and is displeasure to hym that maketh the feest.

Si de tuo præbetur conuiuiū, ut excusare tenuitatē appa-ratus urbanum, ita laudare aut cōmemorare quanti con-stiterint, insuaue profecto condimentū est accumbenti-bus. Deniq; si quid à quoq; in conuiuio fit rusticius per im-peritiā, ciuiliter dissimulan-dū potius q̄ irridendū. Decet compotationē libertas. Tur-pe est, sub dium, ut ait Flac-cus, vapere, si quid cui super cœnam excidit incogitātius. Quod ibi fit diciturue, uino inscribendū, ne audias μὴ σοῦ μνα μονὰ συμπότου (id est, odi memorē cōpotorē. Vide pro-uerbi.) Si cōuiuiū erit q̄ pro puerili ætate p̄ixus, & ad luxū tendere uidebitur, simul atq; senseris naturæ factum satis, aut clā, aut uenia preca tus, te subducito. Qui puerī-lem ætatē adigūt ad inediā, mea quidē sentētia insaniūt,

If the feest be made of thy coste/ lyke as it is maner to exeuse the symple fare/ so to prayse the feest or to reherce what it coste/ is soure sauce to the gestes.

To conclude/ if any thynge be done of any man nat ma-nerly by ignorance/ it shulde be dissimuled rather than had in derysyon. Lybertie is mete at meate and drynke.

It is reppoche as Flac-cus sayethe/ to blowe aboue if any thynge ouerslyppe a man at table vnadupted.

what so euer be doone or sayde there / shulde be lap-ped vp in the clothe / leest thou here this: I hate hym that wol reherse that is sayd at table.

If the feest be lenger than is mete for chyldhode/ and seme superfluous/ & thou fe-lest that thou hast ynoughe/ eyther conuey thy selfe pri-uely thence/ or aske lycence.

They that kepe chylde-hode to honzerly / in my mynde they be madde /

nec̄ multo minus ij q̄ pueros
immodico bibo diffarciunt.
Nam ut illud debilitat teneri
corpuſculi utriculos, ita hoc
animi uim obruit. Moderatio
tamē ſtatim diſcēda eſt. Ci-
tra plenam ſaturitatē refici-
endū eſt puerile corpus, ma-
gisq; crebro q̄ copioſe. Qui-
dam ſe ſaturos neſciunt, niſi
dum ita diſtentus eſt uentri-
culus, ut in periculū ueniant,
ne dirūpatur, aut ne per uo-
mitū reiiciat onus. Oderunt
liberos q̄ illos etiamnū teme-
ros cœnis in multam noctem
productis perpetuo ſinūt aſ-
ſidere. Ergo ſi ſurgendū erit
à prolixiore cōuiuio, quadrā
tuā cū reliquijs tollito, ac ſa-
lutato qui uidetur inter cōui
uas honoratiſſimus mox &
alijs ſimul, diſcedito, ſed mox
reddituru, ne uideare luſus
aut alterius parum honeſtæ
rei gratia, te ſubduxiſſe.

and lyke wyſe they that en-
gorge them with ouermoche
meate. For as that one doth
enfeble the ſtrength of the
tendre bodyes/the other ly-
kewyſe oppreſſeth the wyt:
But meaſure ought to be
knowen.

The body of a childe ought
to be fed without full belly/
and rather ofte a lyttell at
ones.

Some knoweth nat whan
they be full/but whan the
belly is ſwollen ſo that it is
in daunger to breke/or els
by vomyte he muſte ppche
ouer the perche.

They hate theire chyldren/
that ſpetting at ſupper longe
vnto late in the night/ſuffre
them to ſytte ſtyll by them.

Therfore if thou muſte ryſe
fro lōge ſupper/ take vp thy
trenchour with fragmentes/
and ſalute hym that ſemeth
the greateſt man at the ta-
ble/and other lyke wiſe/and
ſo departe: but by and by
returne/leſte thou be noted
to departe becauſe of playe
or of other lyght cauſe.

Reuerſus, miniſtrato ſi qd opus erit, aut reuerēter menſæ aßiſtito, ſi quis quid iubeat expectans. Si quid apponis, aut ſubmoues, uide ne cui ueſtem iure perfundas. Candelam emunctuus, prius illā è mēſa tollito, quodq; emunctū eſt, protinus aut harenæ immergito, aut ſolea proterito, ne quid ingrati nidoris offendat nares. Si quid porrigis, infundiſue, leua id facias caueto. Iuſſus agere gratias, compone geſtus, paratū te ſignificans donec ſilentibus conuiuis, dicendi tempus ad fuerit. Interim multus ad cōuiuio præſidentē reuerenter uerſus ſit & conſtanter.

De congreſſibus.

Si quis occurrerit ī uia, uel ſenio uenerādus, uel religiōe reuerēdus, uel dignitate grauis, uel alioq; dignus honore,

Metourwynge/ wayte if any thynge lacke/ or honeſtly attende at the table/ and loke if any man commaunde any thynge. If thou ſet downe any thynge or take vp/ take hede thou ſheade nothynge vpon other mennes clothes. If thou ſnuffe the candle/ fyrſte take it of the boorde/ and eyther couer with duſte the ſnuffe/ or trede it vnder thy foote/ leſte ſome yuell ſauoure be tedyous to ſmell. If thou reache forthe any thing or poure/ beware thou do it nat with the lyft hāde.

Cōmaunded to ſaye grace/ order well thy behauoure/ ſhewynge thy ſelfe redy vnto the company hepe ſylēce/ and tyme come to ſaye. In the meane tyme let thy countenaūce be ſtable/ with reuerence regardynge the greateſt man at the table.

Of metynge togythers.

If any man mete the by the waye worſhypfull/ eyther by reaſon of age/ eyther by reſpyte or dignyte/ or otherwyſe worthy reuerēce/

memmerit puer de uia decedere, reuerenter aperire caput, nonnihil etiã flexis poplitibus. Ne uero si cogitet, quid mihi cũ ignoto, quid cũ mihil unq̃ bene de me merito? Non hic honos tribuitur homini, nõ meritis, sed deo. Sic deus iussit per Solomonẽ, qui iubis assurgere cano, si per Paulũ q̃ presbyteris duplicatũ honorẽ precipit exhibere, in summa, omnibus præstare honorẽ q̃bus debetur honos, cõplectens etiã ethnicũ magistratũ: & si Turca, quod absit, nobis imperet, peccaturi simus, si honorẽ magistratui debitum illi negemus. De parẽtibus interim nihil dico, q̃bus secundũ deũ primus debetur honos. Nec minor præceptoribus, q̃ mentes hoĩm quoddãmodo dũ formant, generãt. Id & inter æquales illud Pauli locũ habere debet,

lette a chylde remembre to go forthe of the waye and reuerenetly put of his cappe/ and somwhat make curtesy with his knees. Let hym nat thynke thus/what haue I to do with an vnknowen man/ what with hym that neuer dyd for me? So reuerence is nat gyue to man for his merytes/ but to god. So god cõmaũdeth by Salomon/ whiche cõmaundeth to ryse vp to an aged man: lykewise by Paule/to shewe double reuerence to prestes. To conclude/ to shewe reuerence to euery persone/ to whome reuerence is due/ folowynge also the gentyles reuerence. If so be that the Turke (whiche god forbyd) shuld haue domynion vpon vs/ we shulde offende if we dyd nat shewe reuerence to that auctorite. Of the father and mother I speake nat amonge other/to whom chefe reuerence after god is due. Lyke reuerence to our teachers/ whiche lykewise as they fresshen the myndes of men/ so they engendre good maner. And so amonge lyke of degree this sayeng of Paule muste take place/

honore inuicē prꝛeuenientes. Qui parē aut inferiorē prꝛeuenit, nō ideo sit ipse minor, sed ciuilior, & ob id honoratior. Cū maioribus reuerenter loquendū & paucis, cū æqualibus amanter & comiter. Inter loquendū pileū læua teneat, dextra leuiter admota umbelico, aut quod decētius balteur, pileū utraq; manu iuncta suspensum, politicibus eminētibus, tegat pubis locū. Librū aut galerum sub axilla tenere rusticius habetur. Pudor ad sit, sed qui decoret, non q̄ reddat attonitū. Oculi spectent eum cui loqueris, sed placidi simpliceſq;, nihil procax improbūue prꝛe se ferentes. Oculos in terrā deiicere, quod faciunt catoblepæ, male conscientiæ suspitionē habet. Transuersum tueri, uidetur auersantis. Vultū huc illuc uoluere,

Prꝛeuent you one an other with due reuerence. He that prꝛeuenteth his equall or inferioꝛ with reuerence/ he is nat therfoꝛe the woꝛse/ but moꝛe honest therfoꝛe & moꝛe to be had in reuerence.

with our betters we muste speake with reuerence/ and in fewe woꝛdes: with our peeres louyngly and gentylly. And whan a childe speaketh he muste holde his cappe in the ryghte hande/ and holde his lyfte hande to warde his mydde/ oꝛ ells that is moꝛe comly/ holde his cappe with both handes iopned/ so that his thombes apert couering his codpece. To holde his boke oꝛ hat vnder his arme is take as rudenesse.

Let bashfulnesse be shewed but as becometh/ nat as meketh a chylde amated. Let the eyen loke vpō hym that thou speakest to sadly and onely / shewynge nothynge wanton noꝛ leude.

To caste thyne eyen downe as a beest called Catoblepas / is a suspectyon of an euell conscience. To loke aslyde is token of disdayne. To turne this wayes & that/

leuitatis argumentū est. Indecorū est interim uultum in uarios mutare habitus, ut nūc corrugetur nasus, nūc cōtrahatur frons, nunc attollatur supercilium nūc distorqueantur labra, nūc diducatur os, nūc prematur, hæc ānum arguūt Protei similē. Indecorū & illud, concusso capite iactare comā, sine causa tussire secretare, quēadmodū & manu scabere caput, scalpere aures, emūgere nasū demulcere faciem, qđ est uelut pudorē abstergentis, suffricare occipitiū, humeros adducere, qđ in nōnullis uidemus Italis. Rotato capite negare, aut reducto accersere, & ne per sequar oīa, gesticulari ac nutibus loqui, ut utrū interdum deceat, puerū minus decet. Illiberale est iactare brachia gesticulari digitis, uacillare pedibus, breuiter non lingua,

is a tyme of a tyght wytte. It is rudenesse ofte to chaunge countenaūce/ as now to wyre the nose/ nowe to knytte the browes/ nowe to set vp the browes/ nowe to sette a wyde the mouthe/ nowe to gape wyde/ nowe to make a narowe mouthe: these be tymes of inconstance.

It is also all of the carte to shake the heed and caste the bushe/ to coughe without cause/ to hemme or reyche/ lykwise to scratche thy heed to picke thyne eares/ to knyt thy nose/ to stryke thy face/ as a man that wypeth for shamfastnesse/ to scrubbe or rubbe thy necke/ to shrugge or wrigge thy sholders as we se in many ytalyens.

To denye with tournyng away thy heed/ or beckenyng with thy heed to call hym/ and to conclude/ to speke by gesture and beckenynges as sometyme becometh a man/ but nat a chylde. It is no maner to wagge the armes/ to play with the fyngers/ to stagger with the fete/ to speke hastely nat with the tonge/

ſed toto corpore loq, qđ turturū eſſe fertur, aut motacillarū, nec multū abhorrēs a picarū moribus. Vox ſit mollis ac ſedata, nō clamoſa, qđ eſt agricolarū, nec tā preſſa, ut ad aures eius cui loqueris nō pueniat. Sermo ſit, non præceps, & mētē præcurrēs, ſed lentus & explanatus. Hoc etiā naturalē batariſmū, aut heſitantiā, ſi nō in totū tollit, certe magna exparte mitigat quū præcipitatus ſermo multis utilū cōciliet, qđ nō dederat natura. Inter colloquēdū ſubī de titulū honorificū eius quē appellas repetere ciuilitatis eſt. Patris ac matris uocabulo nihil honorificētius, nihil dulcius. Fratris ſororiſue noīe, nihil amabilius. Si te fugiunt tituli peculiares, oēs eruditi ſūt tibi, præceptores obſeruādi, oēs ſacerdotes, ac monachi, reuerendi patres,

but mouynge all the body/ whiche is the ꝓpertie of turtyll doues or wagtayles/ nor moche differēt fro ypes chatteryng. Let thy voyce be ſoft and ſtyll/ nat hye and clamorous lyke carters/ nor ſo hault that he to whome thou ſpeakeſt may nat here the. Leſte thy ſpeche nat be haſty and ouer ron thy wyt/ but ſofte and open.

This alſo auoydeth naturall ſtuttyng/ buſſyng/ and ſtammeryng / thoughe nat fully/ yet for moſte parte it bemynyſheth/ where as haſty ſpeche cauſeth yyet in many/ that came nat by nature. Vſd in communycacion it is a gentyll maner to repete ſome honeſt tytle or name of roume or dignyte of hym that thou ſpeakeſt to.

There is nothynge more honeſt or pleſaunt than the tytle or name of father or mother/ nothynge more amyable thanne the name of brother and ſuſter.

If that ꝓfitat names come nat to mynde/ name all lerned men worſhyppefull maiſters/ all ꝓeeſtes and monkes reuerende fathers/

omnes æquales, fratres & amici, breuiter oēs ignoti dūi, ignote dūæ. Ex ore pueri turpiter auditur iusiurandū, siue iocus sit, siue res seria. Quid enim turpius eo more, quo apd nationes quædā ad tertiū quod̄ uerbū deierant etiā puellæ, p pancē, per uimū, per candelā, p quid nōs? Obscœnis dictis, nec linguā præbeat ingenuus puer, nec aures accōmodet. Denicp quicqd inhoneste mudatur oculis boīm indecēter ingeritur auribus. Si res exigat, ut aliquod mēbrū pudendū nominetur, circuitione uerecūda rē notet. Rursus si quid inciderit, qđ auditori nauseā ciere possit, uelut si quis narret uomitū, aut latrinā, aut oletū, præfertur honorē auribus. Si quid refellendum erit, caue dicat: haud uera prædicas, præsertī si loquatur grādiori natu,

all companyons / brethren and frendes: beware al that be vnknowen / call the mystres and mayster.

Of a childes mouth it is not honest to sweare / whether it be gamynge or ernest. what is more reprooche than this maner in some countreys / to sweare at euery thynde worde / ye the ydell gyses / by breed / by saint / by cadis: by what thynge sweare they nat? To foule wordes let no maneriy childe make answere / nor laye his eare. Fynally if any thynge be shewed to the eyen / or herde by the eares inhonestly.

If the cause requyre that he muste name any membre priuy / let hym couer it with honest circumstaunce.

Further / if it chaunce to speke of vyle thinges / as vomyte / a draught / or a torde / he muste say beforе saue reuerence.

If he must deny any thyng / let hym beware that he saye nat ye say nat truthe / specyally if he speke to his elder /

ſed præſatus pacẽ, dicat: mihi ſecus narratum eſt à tali. Puer ingenuus cum nemini cõtentionẽ ſuſcipiat, ne cum æqualibus quidem, ſed cedat potius victoriã, ſi res aduersũ eum veniat, aut arbitrũ prouocet. Ne cui ſe præferat, ne ſua iactet, ne cuiuſq; inſtitutũ reprehendat, aut illius nationis ingenium mores ue ſuggillet, ne qd arcani creditum euulget, ne nouos ſpargat rumores, ne cuius obtrectet famæ, ne cui probro det uitiũ natura inſitũ. Id enim non ſolũ cõtumelioſũ eſt & inhumanũ, ſed etiam ſtultũ. Veluti ſi quis luſcũ appellet luſcũ, aut loripedẽ loripedẽ, aut ſtrabũ ſtrabũ, aut nothũ nothũ. His rationibus fiet, ut ſine inuidia laudẽ inueniat, & amicos paret. Interpellare loquentẽ anteq; fabulam abſoluerit, inurbanum eſt,

but ſtaie by your ſeemly leaue it was otherwyſe tolde me of ſuche a man.

A well mannered chylde ſhall contende with no man / no nat with his felowes / but let other haue their wylle if the thynge come to diſcrecyon / let hym referre the mater to arbytrement. Let hym nat preſume before another / let hym nat enaunte his awne dedes / nor reppoue the maner of other / nor reuyle the nature and maners of any nacyon / nor publyſhe any ſecret ſhewed hym / nor ſcatter no newe tales / nor deface no mans name / nor rebuke no honeſt man of that whiche is naturall / for that is nat onely ſpytefull and vngentyll / but fooliſhe. Yf a man call hym that hath but one eye / one eyed: hym that halteth a crypple: hym that can nat ſe but nye vnto hym ſandblynde / or he that is borne out of wedlocke baſtarde. By this meanes it ſhal folowe that a man without enuy ſhall gette prayſe / and allure frendes.

To interrupt any man tyll his tale before it be ended / is agayne maner.

Cū nemine ſimultatē ſuſcipiat: comitatē exhibeat oībus p paucos tamē interiorē familiaritatē recipiat, eosq; cū delectu. Ne cui tamē credat qđ tacitū uelit. Ridiculum enim eſt, ab alio ſilentij fidē expectare, quā ipſe tibi non præſtes. Nullus aūt eſt adeo linguæ continētis, ut nō habeat aliquē, in quē tranſfūdat arcanū. Tutiſſimū aūt eſt nihil admittere, cuius te pudeat ſi proferatur. Alienarū rerum ne fueris curioſus, & ſi qđ forte cōſpexeris, audieris ue fac quod ſcis neſcias. Literas tibi non oblatas limis intueri, parū ciuile eſt. Si fors te præſente ſcrinū ſuū aperit aliqs, ſubducito te. Nā inurbanum eſt inſpicere: contrectare aliqđ inurbanius. Item ſi ſenſeris inter aliquos ſecretius oriri colloquium, ſubmoue te diſſimulanter,

Lette hym beare malyce to no man: ſhewe gentyleneſſe to euery perſone/ lette hym take ſe we to his ſecret counſayle/ and thoſe with good diſcrecion. Lette hym nat ſhewe that he wolde haue ſecrete. It is folly to loke that an other man ſhal kepe cloſe/ that can nat kepe cloſe to thy ſelfe. No man is ſo cloſe of tonge but he hath ſome in truſte/ to whome he woll open his ſecret mynde. It is moſte ſure nothynge to do or ſaye/ wherof thou ſhulde be ſhamed if it be ſpoken abrode.

Be nat ouer buſy in other mennes cauſes. And if thou ſe or here any thynge/ loke thou knowe nat that thou knoweſt.

To pyte or loke vpon letters that be nat brought to the/ is leude maner. If a man open his caſket before the/ go a parte.

Alſo if thou perceyue any ſecrete counſayle to ryſe amonge any perſons/ auoyde thence thy ſelfe as thoughe thou knowe no thynge/

& in huiuſmodi colloquium ne temet ingeras nō accitus.

## DE LVSV.

In luſibus liberalibus adſit alacritas, abſit puicacia rixarum parens, abſit dolus, ac mendaciū. Nā ab his rudimētis proficitur ad maiores iniurias. Pulchrius uincit q̄ cedit cōtentiōi, q̄ qui palmam obtinet. Arbitris ne reclamita. Si cū impitoribus certamē eſt, poſtisq̄ ſemp uincere, nōnunq̄ te uinci patere, quo ludus ſit alacrior. Si cum inferioribus luditur, ibi te ſuperiorem eſſe neſcias. Animi cauſa ludendū eſt non lucri gratia. Aiūt puerorū indolē nusq̄ magis apparere, q̄ in luſu. Si cui ad dolos, ad mēdaciū, ad rixā, ad uiolentiā, ad arrogantiam ppenſius ingenium, hic emicat naturæ uitium. Proinde puer ingenuus

and do nat entremedle to rome to counſayle except thou be called.

## ¶Of gampnge and playe.

In gampnge and gentyll ſporte lette mery laſſyon be ſhewed/ lette craftc/cauſe of ſtryfe and diſcepte be ſet a parte/ alſo lyes. For thyugh theſe prīciples a chylde groweth to further inconuenyence. He ouercometh better that ſtryueth nat/ than he that hath the victorye. Neuer repugne iugement. If thou playe with them that be ignorante/ thou mayſte alwaye wynne/ but be content ſometyme to leſe that the gampnge maye be more mery. If thou playe with meaner perſones/ take nat vpon the to be better than they. A man ſhulde gamen for recreation & nat bycauſe of lucre. They ſaye that the inclynacion of a chylde can nat be better knowen than in gampnge. If any be diſpoſedof nature to diſceptes/ to lyes/ to ſtryues/ to vyolence or preſūpcion/ here the vyce of nature woll apere. Therfore a maneryy chylde

non plus inludo, q̄ in cōuiuio suo similis sit.

De cubiculo.

In cubiculo laudatur silētiū & uerecūdia. Certe clamor & garrulitas indecora est multo magis in lecto. Siue cū exuis te, siue cū surgis, memor uerecundiæ: caue ne quid nudes aliorū oculis, qđ mos & natura tectū esse uoluit. Si cū sodali lectum habeas cōmunē, quietas iaceto, neq; corporis iactatione, uel teipsū nudes, uel sodali detractis pallijs sis molestus. Priusq̄ reclines corpus in cerulcal, frontē & pectus signa crucis imagine, breui precatiūcula temet Christo cōmendans. Idē facito quum mane primū temet erigis, à precatiuncula die auspicans: Non eū potes ab omine feliciore. Simul ac exoneraueris aluū, lauide be lyke hym selfe/ no lesse in gamynge than at the table.

¶ Of the chambre.

In the chambre syckenes is laudable / with honesty. Loude speche and clatteryng is nat honest/ moche maze in bedde. whether thou do thy clothes of or vpon/ regarde honesty/ beware thou shewe nothynge bare to syght that maner & nature wolde haue couered. If thou lye with a bedfelowe / lye styll / and make nat bare thy selfe with tumblyng/ nor vexe nat thy bedfelowe with pullynge of the clothes. Before thou lay thy body downe/ crosse thy forheed and thy brest with the syne of the holy crosse/ & cōmende the to Jesu Christ with some lytell prayer. Do the same in the morenyng whā thou ryssest/ begyn the daye with some prayer: Thou canste nat begyn with better lucke. And after thou haste be at the lakes

ne quid ages, nisi prius lota facie manibusq, & ore pro luto. Quibus contingit bene nasci, his turpe est generi suo non respõdere moribus. Quos fortuna uoluit esse plebeios, humiles, aut etiam rusticos, bis impẽsius etiam admitendũ est, ut qđ sors inuidit, morũ elegãtia pensẽt. Nemo sibi părẽtes, aut patriam eligere potest: at ingenium, moresq, sibi quisq, potest fingere. Colophonis uice addã præceptiũcula, quæ mihi uidetur propemodum primo digna loco. Maxima ciuilitatis pars est quũ nusq, delinquas, aliorum delictis facile ignoscere: nec ideo sodalem minus habere charũ, si quos habet mores inconditiores. Sũt enim qui morũ ruditatẽ, alijs cõpensẽt dotibus. Neq, hæc ita præcipiũtur, quasi sine his nemo bonus esse possit,

do no thyng vnto thou haue washed thy handes & face/ and thy mouthe.

To suche as chaunce to be well borne it is to thẽ shame not to be of lyke maner as their progenytours were. Whome fortune wylleth to be of cõmen sorte/ of lowe bloode & vplandyshe/ they muste labour the more to sette them selfe forthe with auauncement of good maners/ in that that fortune hath debarred them. No man can chose to hym selfe father and mother of his countrey/but condycion wyll/ and maners any man maye counterfet. I wyll annexe to this a shorte precepte as a sure testymonye/ whiche semeth to me worthy preemynẽce. It is the chefe parte of gentyll maner/ although thou neuer offende thy selfe/yet gentilly to pardon other mennes faultes/ nor to loue lesse thy companyon therfore/ thoughe he haue some cõdycions out of frame. For these thynges be not here spoken for that entent/ as thoughe no man may be honest without thẽ.

Quod ſi ſodalis per inſcitiã peccet, in eo ſanè qđ alicuius uidetur momenti, ſolũ ac blãde monere ciuilitatis eſt.

Hoc quicquid eſt muneris fili chariſſ. uniuerſo puerorũ ſodalitio per te donatũ eſſe uolui, quo ſtatim hoc cõgiario, ſimul & cõmilitonũ tuorum animos tibi concilies, & illis liberaliũ artiũ, ac morũ ſtudia cõmendes. Præclaram indolẽ tuam Ieſu benignitas ſeruare dignetur, ſeperq; in melius proueheve. Datũ apud Friburg. Briſgoiæ, Mẽſe Mar. An. M.D.XXX.

If to be thy companyon do offende by ouerſyght/for as moche as he ſtreth of ſome reputacyon / to aduertyſe hym bytwene the and hym and with gentyll faſſyon is good maner.

This ſmall gyft my ſonne well beloued/I wyll it ſhall be gyuen for thy ſake to all the company of chyldren/ that forth with through this rewarde bothe thou ſhalte allure the good mynde of thy felowes/and thou ſhalte gyue to them the deſyres of lyberall ſcyence and good maners. The goodneſſe of Jeſu vouchelafe thy noble and vertuous enclynacyon/ and to encreaſe to better at all tymes,

FINIS.

Thus endeth this lytell booke of good maners/
Imprinted at London in the Flete ſtrete/
at the ſygne of the Sonne/by wynkyn
de worde. The yere of our lorde
god. M.CCCCCC.xxxiiii.
the.xx. daye of
Januer.

MDXC
wenkeyn moede